

# THE HISTORIOGRAPHER

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## CELEBRATING BETHLEHEM, PENNSYLVANIA'S CATHEDRAL CHURCH OF THE NATIVITY'S SESQUICENTENNIAL

By The Very Rev. Robert Schenkel, Dean Emeritus, Cathedral Church of the Nativity

It was during those terrible and turbulent decades of the 1850's and 1860's that a small group of concerned and dedicated Episcopalians established what today is the Cathedral Church of the Nativity in Bethlehem, Pennsylvania. Just a few years earlier the Moravians, who founded the city at Christmastime 1744, had opened for settlement what previously had been a closed community, and land was now available for non-Moravians. The nascent industrial revolution was fertile ground for energetic and visionary men and Bethlehem South, as it was known then, was viable territory both as a transportation hub and an industrial site. Chief among the first of the families to settle in the area were the Sayres (forbearers of the late Dean of Washington's National Cathedral Francis Sayre). In addition to establishing their iron and railroad businesses it was noted that "there was no church of any kind in this place". The first step to change this were prayer services in the Sayres and other homes in the 1850's.

The first celebration by a minister was on June 16, 1861 in the Sayre's parlor. But the most significant visit was by The Rt. Rev. William Stevens of Phila-



The church in 2012, our 150th Anniversary

delphia. During his sermon preached in the Moravian Church on May 1, 1862 he issued a call for a church in Bethlehem South. The Sayres and others wasted little time. On May 6th they met and resolved to meet this need that "...from this time forward (to) go earnestly and heartily to work to secure the cooperation and assistance of others in the same

cause, and endeavor to organize a parish at an early day erect a building for Public Worship according to the doctrine and discipline of the Protestant Episcopal Church in the United States."

And organize they did! It was decided first to establish a Sunday School, and just five days later, May 11, 1862, the first class was held in the North Pennsylvania



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# Nancy Drew AND THE MYSTERY OF THE ELUSIVE ORDINAND

By Evelyn Piety, President, 2011-2013 Episcopal Church Women Diocese of West Tennessee

Episcopal Church Women of West Tennessee used the occasion of their 2013 Annual Meeting, held at Church of the Holy Communion, Memphis, to honor the clergywomen who have served and are now serving in the diocese, as well as women who will serve in future.

The Eucharist, at which The Rt. Rev. Don E. Johnson was celebrant and preacher, was offered in memory and honor of forty-one clergywomen and seminarians in thanksgiving for their lives and ministries.

The program featured an adaptation of Katerina Katsarka Whitley's play, "Yet We Persist" which traces the history of Episcopal Church Women from the Emery sisters in the 1870's to Betsy Dyer, first woman deputy to General Convention in 1946, the eleven women ordained in 1974 at Church of the Advocate, Philadelphia, the first woman bishop in the Anglican Communion in 1989, the Rt. Rev. Barbara Clementine Harris and the election in 2006 of The Most Rev. Katherine Jefferts Schori as Presiding Bishop.

This timeline of the story of Episcopal women's determination to become full participants in the life and governance of the church was accompanied by a PowerPoint presentation featuring the clergywomen of West Tennessee from 1982 to the present.

Research for this presentation seemed at first to be fairly straightforward. The diocesan office provided a great deal of information, although there were gaps. Google filled in some of these and was also a great source of photos of our clergywomen. One of the intriguing questions that arose was, "Who was the first woman to be ordained in the Diocese of West Tennessee?"

This required some detective work on the part of the ECW President. At first she thought it would be The Rev. Anne Stane Carriere but Anne proved instead to be the second woman ordained in the Diocese of Tennessee, before West Tennessee became a separate diocese. Several women clergy served in West Tennessee from 1983 to 1988, but all had been ordained elsewhere.

The first ordination of women in the diocese took place on June 18, 1988 at Grace-St. Luke's Church. Two women were ordained that day, Carolyn Ann Howard and Whitney Alford Jones, so the question became "Which one was first?"

Carolyn had died in 2000. Whitney was no longer in West Tennessee. Channeling her inner Nancy Drew, the ECW President tracked her down via Facebook, living in Bellevue, Washington, in the Diocese of Olympia and eventually spoke to her on the phone. Whitney may have been focused on her wedding which took place a week after her ordination, but she did not remember whether she or Carolyn was first.

Anne Carriere, now retired and living in Mountain Home, Arkansas, was the preacher at the ordination. She did not remember who was first.

Now determined to find the answer, the ECW President went in search of a service leaflet which might have provided the information. Longtime Communications Administrator Lucy Owens at Grace-St. Luke's spent an hour or so going through dusty old records and could not find one. Whitney's mother, still a parishioner at the church, did not remember whether her daughter or Carolyn was first, but thought she might have a service leaflet in a scrapbook in the attic. She apparently didn't.

With two weeks to go before the meeting, the President realized there was one more person who had been present at the 1988 ordination. Google came through again and provided an email address for the Rt. Rev. Alex D. Dickson, first bishop of West Tennessee, now retired in Charleston, South Carolina. Bishop Dickson responded promptly to her inquiry, saying "I am so sorry, I cannot remember which one I laid hands on first." He graciously offered her a blessing for serving as ECW President.

This was a dead end to the investigation, so the ECW President resorted to making an Executive Decision that the Rev. Carolyn Ann Howard was the first woman to be ordained in the Diocese of West Tennessee.

Other clergywomen subsequently ordained in West Tennessee include

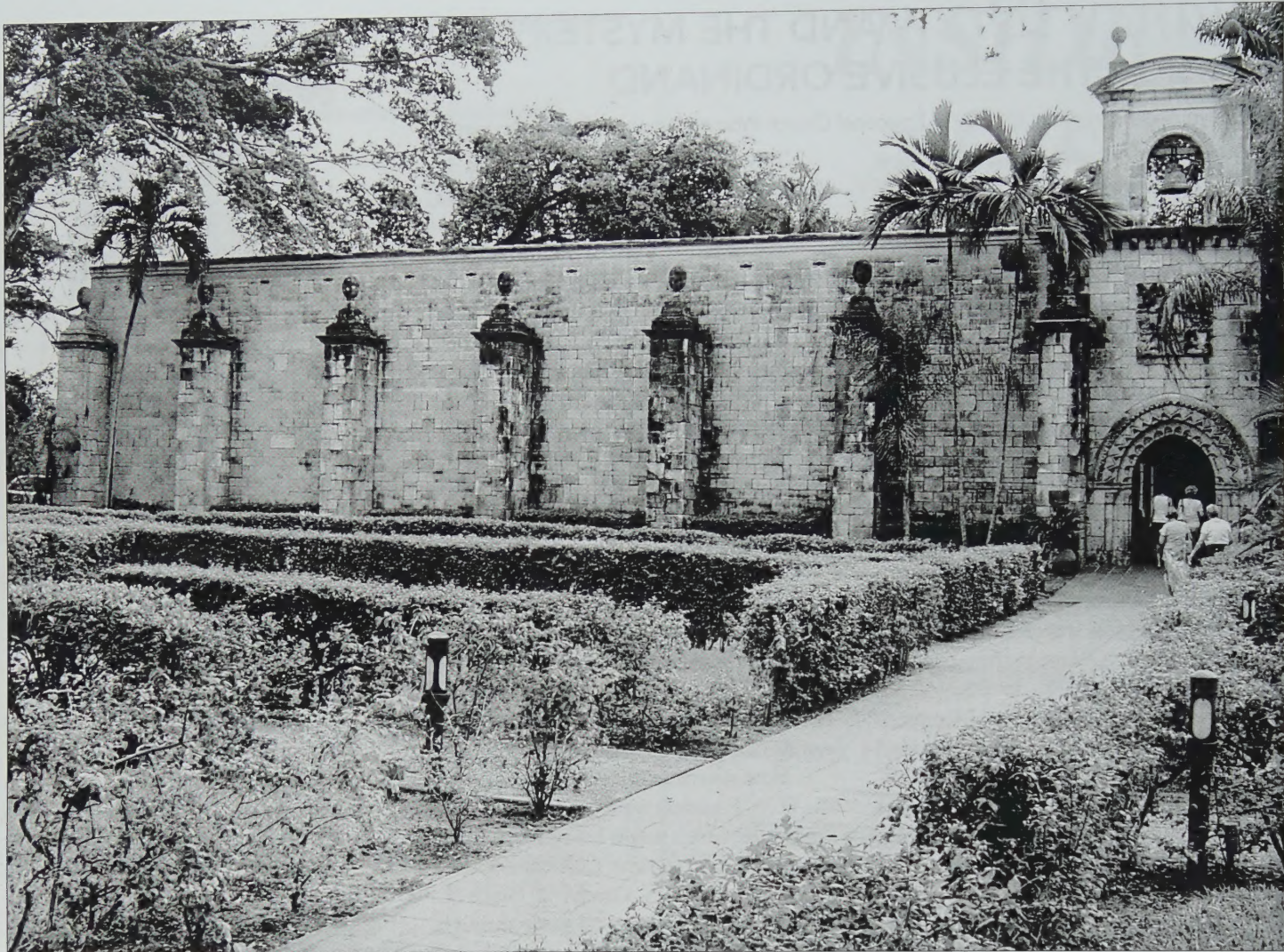


the Rev. Senter Cathon Crook, the Rev. Susan Kaye Crawford, the Ven. Margaret Wood Jones, the Rev. Deacon Carol Hartsfield Gardner, the Rev. Deacon Marianne Rockett Williams, the Rev. Sherry Lynn Coulter, the Rev. Katherine McQuiston Bush, the Rev. Karen Clay Barfield, the Rev. Robin Ritter Hatzenbuehler, the Rev. Laura Foster Gettys, the Rev. Eyleen Farmer, the Rev. Patricia Gayle McCarty, the Rev. Beverly Clarisse Schroeder, the Rev. Judith Foster Reese, the Rev. Julianna Taylor Lindenberg, the Rev. Deacon Debra Harris DuGard, and the Rev. Dorothy Sanders Wells.

Those who have served in West Tennessee but were ordained elsewhere are the Rev. Margaret B. Gunness, the Rev. Iris Ruth Slocombe, the Rev. Deacon Nancy C. O'Shea, the Rev. Ruth D. Urban, the Rev. Mary Katherine Allman, the Rev. Eleanor Biscoe Ellsworth, the Rev. Gaynell Elizabeth Rahn, the Rev. Mary Jo Melberger, the Rev. Virginia Dabney Brown, the Rev. Amy Louise Jobes, the Rev. Belinda Wright Snyder, the Rev. Bonnie Malone, the Rev. Deacon Emma F. Connolly, the Rev. R. Jane Williams, the Rev. Lisa C. Flores, the Rev. Deacon Audrey Taylor Gonzales, and the Rev. Jennie Cooper.

West Tennessee women seminarians are Amy George and Lisa Stanley McIndoo at Sewanee, and Hester Shipp Mathes and Chandler Whitman at Virginia Theological Seminary. ●





# THE ANCIENT SPANISH MONASTERY: A UNIQUE EPISCOPAL CHURCH

By Beatrice Wilder, Photos by Joe Thomas

**T**he study of economics reveals that periodically we encounter cycles of prosperity and depression such as we are now experiencing. In 1893 there was a financial panic. The following year in Florida came the Great Freeze ruining the entire citrus crop and causing great suffering in a state that was still in its pioneering stage. The years 1923 to 1926 were very much like the present. Marjory Stoneman Douglas describes them in *Florida: The Long Frontier*.

"Lots were selling everywhere, new buildings going up... new people were coming in with money, eager to make more money. It was the beginning of that extraordinary time when people from everywhere acted as if gold in millions was to be picked up in Miami streets, the Miami boom, the Florida boom, of 1923 to 1926...Houses, stores, apartments office buildings changed hands every day, at higher and higher fig-

ures...The fever of millions made overnight was like an infection. Yet it was all on paper, titles, mortgages, options, promissory notes."

As he went from place to place on his visitations, our bishop at that time, Cameron Mann, was scandalized at all this restless activity and predicted that it could not last – and it didn't.

It was during this period of lush prosperity that William Randolph Hearst, a multimillionaire and newspaper magnate, purchased an ancient abandoned monastery in the province of Segovia, Spain. In 1830 the social order in that region underwent an upheaval during which revolutionists seized the Cloisters and Monastery outbuildings of the Cistercian Order of Monks, and converted them into a stable and granary. Thus they remained for nearly a century until Hearst took possession in 1925.

● CONTINUED ON PAGE 16



*"Drawn to its  
ancient altars  
and amenities,  
the public simply  
enjoys the  
opportunity to  
experience a little  
bit of heaven."*





# Fifty Years Later: The State of Racism in America

## AN EPISCOPAL CHURCH FORUM

Resources for study and discussion:

<http://www.episcopalchurch.org/page/state-racism>

In November, The Episcopal Church produced the 90-minute live forum in collaboration with the Diocese of Mississippi, at St. Andrew's Episcopal Cathedral, Jackson, Miss. Episcopal Church Presiding Bishop Katharine Jefferts Schori was keynote speaker, and the program featured distinguished expert panelists.

"The Diocese of Mississippi is honored to be the site of this groundbreaking discussion," commented Bishop Duncan Gray of the Diocese of Mississippi. "Many important events in the history of the civil rights movement in our country occurred in Mississippi, and we have been using the anniversaries of these events as a time of truth telling and a renewal of our commitment to racial reconciliation and justice. This event will allow us to broaden and deepen these conversations and will be of great benefit to this church and the larger society."

This year marks significant landmark anniversaries in the struggle to end discrimination, provide equal rights and combat racism: the 150th anniversary of the Emancipation Proclamation, the 50th anniversary of the pivotal March on Washington, the 50th anniversary of the assassination of Medgar Evers, the 100th birthday of Rosa Parks. In 1964 the Civil Rights Act was signed into law.

### STATE OF RACISM FORUM

The forum was moderated by journalist and PBS commentator Ray Suarez. Two panel discussions focused on main themes: *Racism in America today - why does it persist?* and *Racism in America's future - where is there hope for change?*

THE FIRST PANEL - WHY DOES RACISM PERSIST?:

- The Rt. Rev. Michael Curry, bishop of the Episcopal Diocese of North Carolina.
- Ms. Myrlie Evers-Williams, civil rights activist and journalist and widow of slain civil rights leader Medgar Evers
- The Honorable William F. Winter, former governor of Mississippi and founder of the William Winter Institute for Racial Reconciliation.

THE SECOND PANEL - WHERE IS THERE HOPE FOR CHANGE?:

- The Hon. Byron Rushing, Massachusetts State Representative, civil rights leader and vice president of the Episcopal Church House of Deputies
- Dr. Randy Testa, author, vice president of education at Walden Media LLC
- Dr. Erma J. Vizenor, chairwoman of White Earth Band of Ojibwe, educator and community organizer
- Tim Wise, educator and author of *White Like Me*, *Colorblind* and *Affirmative Action*.

### BLACK HISTORY MONTH

The Episcopal Church celebrates Black History Month in February, in part by remembering some of its notable figures.



#### Absalom Jones

The Episcopal Church observes Feb. 13 as Absalom Jones Day. Born a house slave in 1746 in Delaware, Jones taught himself to read out of the New Testament. In 1762, he was sold to a store owner in Philadelphia, where he attended a night school for blacks operated by Quakers. Jones did not earn his freedom until the age of 38.

In 1787, black Christians established the Free African Society, a service organization for blacks, and elected Jones to its leadership. Thereafter, the Society began to build a church, which applied for membership in the Episcopal Diocese of Pennsylvania. In 1794, the church was admitted as St. Thomas African Episcopal Church. The church grew rapidly and Jones was ordained as deacon and later as priest.

The 1991 Episcopal Book of Lesser Feasts and Fasts states that "Absalom Jones was an earnest preacher. He denounced slavery, and warned the oppressors to 'clean their hands of slaves.' To him, God was the Father who always acted on "behalf of the oppressed and distressed."



#### George F. Bragg

(George Freeman), 1863-1940

George Freeman Bragg, Jr. was born on January 25, 1863 in Warrenton, North Carolina. When Bragg was two years old, his family moved to Petersburg, Virginia. Bragg's paternal grandmother lived in Petersburg; she had been the slave of an Episcopal minister, and at the end of her life she helped to found St. Stephen's Episcopal Church for Negroes. Bragg grew up in St. Stephen's Church, and he attended its parochial school until 1870, when he was expelled due to claims that he was not sufficiently humble. In 1885, he reentered the school.

Bragg founded *The Lancet*, a weekly newspaper for African-Americans, in 1882. When Bragg returned to seminary in 1885, *The Lancet* became the *Afro-American Churchman* (and finally the *Church Advocate*).

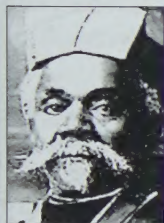
In 1887, Bragg was ordained as a deacon, and in 1888 he received his ordination as an Episcopal priest in Norfolk, Virginia. Both within and beyond the church, Bragg was a leader, working to advance education for African Americans. Bragg was a critic of racism in the church; he was opposed to the exclusion of African Americans in the missionary organization of the church. George Freeman Bragg, Jr. died in Baltimore, Maryland on March 12, 1940.





**Alexander Crummell** was born in New York City in 1819, and wished to study for the priesthood, but received many rebuffs because he was black. He was ordained in the Diocese of Massachusetts in 1844, when he was 25 years old, but was excluded from a meeting of priests of the diocese, and decided to go to England.

After graduating from Cambridge, he went to Liberia, founded for the repatriation of freed slaves. Crummell hoped to see established in Liberia a black Christian republic, combining the best of European and African culture, and led by a Western-educated black bishop. He visited the United States and urged blacks to join him in Liberia and swell the ranks of the church there. His work in Liberia ran into opposition and indifference, and he returned to the United States, where he undertook the founding and strengthening of urban black congregations that would provide worship, education, and social services for their communities. When some bishops proposed a separate missionary district for black parishes, he organized a group, now known as the Union of Black Episcopalians, to fight the proposal.



**James Theodore Holly** (1929-1911)

First black bishop in the Episcopal Church. Born in Washington DC. Served St. Matthew's, Detroit, Michigan, and St. Luke's, New Haven, Connecticut. Consecrated November 8, 1874. First black bishop present at a Lambeth Conference (1878). Founded the Anglican Church in Haiti, serving as its first bishop until his death, May 13, 1911.



**Samuel David Ferguson** (1842-1916)

First black bishop of Liberia. Born in Charleston, South Carolina; emigrated with his family to Liberia in 1848. Consecrated 1885. Founded Cuttington College. First black member of the House of Bishops. Served until his death, August 2, 1916.



**Bravid Washington Harris** (1896-1965)

First Executive Secretary for Negro Work, Executive Council of the Church born in Warrenton, North Carolina. Rector, Grace Church, Norfolk, Virginia. Archdeacon for Negro Work, Diocese of Southern Virginia. Consecrated April 17, 1945. Revitalized Cuttington College and Theological School. Died October 12, 1965.



**John Melville Burgess** (1909-2003)

First black diocesan bishop in the United States. Born in Grand Rapids, Michigan. Chaplain, Howard University. First black canon of Washington Cathedral. Archdeacon of Boston. Consecrated suffragan December 8, 1962; Diocesan Bishop, 1970-1975. National President, Union of Black Episcopalians, 1979-1981.



**Quintin Ebenezer Primo, Jr.** (1913-1998)

Born in Liberty County, Georgia. Served parishes in Delaware and Rochester, New York. National President of the Union of Black Episcopalians. Rector, St. Matthew and St. Joseph

Church, Detroit. Consecrated September 20, 1972. Interim Bishop of Delaware, 1985.



**The Rev. Richard Barry**

Fr. Barry, rector of Historic St. Agnes Episcopal Church in Miami, led school integration and other civil-rights battles in St. Lucie County and now fights for fair housing in Dade County. During the Vietnam War, when a local black soldier was killed, Fr. Barry worked to change

the policy that barred the soldier's family from burying him in the city cemetery. Fr. Barry also led community forums, including meet-the-candidates nights at the church and a historic community meeting of the Sheriff's Office, police department, school board and county and city officials.



**The Hon. Margaret Bush Wilson** (1919-2009)

Mrs. Wilson has spent a lifetime promoting equal rights for all U.S. citizens. She holds a law degree from Lincoln University School of Law and practices with the St. Louis, Mo. law firm of Wilson & Wilson, which she started with her late husband. In 1946, she participated

in the representation of J.D. Shelly, who could not buy a house in a St. Louis neighborhood because he was black. The dispute, Shelly vs. Kramer, made its way up to the U.S. Supreme Court, which declared racially restrictive covenants unconstitutional.

From 1959 to 1962, she served as NAACP president of the St. Louis branch; in 1963, she served as president of the organization on the state-level until 1966. In 1975, she began a nine-year stint as chair of the NAACP's national board of directors. During the 1970s, she served as assistant director of Lawyers for Housing, an ABA/HUD-sponsored program designed to provide individuals with low- and moderate-income housing. Also in the 1970s, she served as chair of the St. Louis Land Reutilization Authority. She has served in such additional roles as U.S. Attorney for the Rural Electrification Administration of the U.S. Department of Agriculture and Assistant Attorney General of Missouri.



**Edward Thomas Demby**

First black suffragan bishop in the United States. When Bishop Demby died in 1957 his obituary in The Living Church included these words: "We can hardly brag of the Episcopal Church's record of recognition and utilization

of our Negro communicants and priests. The Church has too often been guilty of patronizing, discriminating and shrugging off the needs of her Negro communicants and the millions of unchurched Negroes whom she could have offered a home and a field of service. None of this attitude was the fault of Bishop Demby, and his fellow laborers in the vineyard. The memorial which Bishop Demby leaves is that of a bishop of true humility and gentleness, filled with the love of God and man, a gentleman, a scholar, a deeply beloved father-in-God. If bigotry could be conquered by mere good example, it would have been conquered in the church by such a man." Before becoming a bishop, Fr. Demby had served as rector at St. Peter's, Key West. St. Peter's was founded in 1866.





### ***The Rev. Canon Theodore R. Gibson (1915-1982)***

The Rev. Theodore R. Gibson was the first African-American to serve on the Miami City Commission. He was a priest in Coconut Grove and the first black canon in the Diocese of South Florida. He was a deputy to General Convention and was a tireless civil-rights activist. Fr. Gibson was the personification of the civil-rights movement during the tumultuous late 1950's and early 1960's. Downtown lunch counters, the county beach at Crandon Park and Dade public schools all were segregated when he became rector at Christ Episcopal Church. Gibson filed the lawsuits that opened them to everyone. A native Miamian of Bahamian descent, Fr. Gibson was one of the major forces in improving the quality of life for his fellow African-Americans. He was appointed to the Miami City Commission in 1972.



### ***James Weldon Johnson (1871-1938)***

Songwriter, poet, novelist, journalist, critic and autobiographer, James Weldon Johnson, much like his contemporary W. E. B. Du Bois, was a man who bridged several historical and literary trends. Born in 1871, during the optimism of the Reconstruction period, in Jacksonville,

Johnson was imbued with an eclectic set of talents. Over the course of his sixty-seven years, Johnson was the first African American admitted to the Florida bar since the end of Reconstruction; the co-composer (with his brother John Rosamond) of "Lift Every Voice and Sing," the song that would later become known as the Negro National Anthem; field secretary in the NAACP; journalist; publisher; diplomat; educator; translator; librettist; anthologist; and English professor; in addition to being a well-known poet and novelist and one of the prime movers of the Harlem Renaissance. He was a member of St. Philip's Episcopal Church, Jacksonville.



### ***Henry E.S. Reeves (1882-1970)***

The era in which the Miami Times was founded was a particularly brutal one for dark-skinned people. Miami was a tropical southern backwater in 1923 — full of real-estate scams, fruit trees, hotels, and institutional racism. This was the year Henry Ethelbert Si-

gismund Reeves, a Bahamian transplant who owned a print shop, started his paper. In the early Twenties, the Ku Klux Klan was active and open to the point of sponsoring huge downtown parades and running vigilante raids through Overtown. The group bombed buildings, lynched black men, and controlled the Miami Police Department. After World War II, the nascent civil rights movement in Miami was jump-started by black soldiers who returned from the war with the notion that since they'd fought for their country, they ought to enjoy its freedoms on the same level as whites. When Fr. Gibson and another black leader, the Rev. Edward T. Graham, were each sentenced to six months in jail and a \$1,200 fine for refusing to reveal the names of members of the local NAACP chapter to a state legislative committee in 1963, the Miami Times published eloquent editorials that helped fuel church rallies in support of the ministers.



### ***Pauli Murray (1910-1985)***

The Episcopal Church in 2012 raised Pauli Murray to its pantheon of "Holy Women, Holy Men: Celebrating the Saints." Murray was sainted by the church sainthood for her advocacy of the universal cause of freedom and as the first African American female priest or-

dained by the Episcopal Church.

"Pauli Murray had an agenda for the human good that was constant and unswerving," Bishop Michael Curry, Diocese of North Carolina, said. "As a descendent of slaves and slaveholders, people who were members of the Episcopal Diocese of North Carolina, she is a symbol for the importance of bringing different worlds together, even in midst of great pain."

The Rev. Dr. Pauli Murray was a nationally and internationally known advocate for human rights and social justice. In 1977 at age 66, she was the first African American woman to be ordained an Episcopal priest, offering communion for the first time at Chapel of the Cross in Chapel Hill, NC, where her grandmother had been baptized as a slave.

Prior to answering this calling, Murray worked to address injustice and promote reconciliation between races, sexes, and economic classes through her work as an attorney, writer, feminist, poet, and educator.

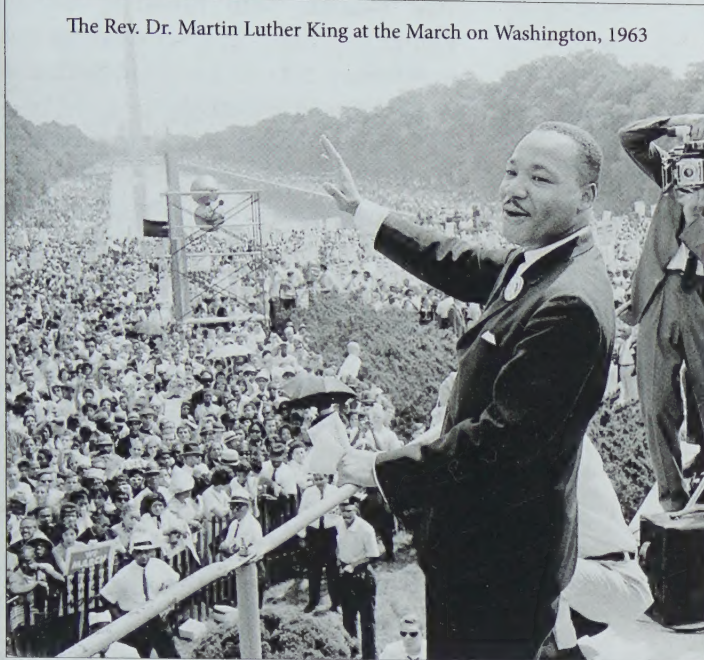
In the 1930s and 40s, she fought against racial segregation in education and public transit. In the 1950s and 1960s, she challenged the Civil Rights Movement to recognize the leadership of women and the double discrimination that minority women face.

As a lawyer, policy analyst and legal scholar she defied convention by stubbornly carving out her place in a male-dominated profession. She advised First Lady Eleanor Roosevelt on civil rights and co-founded the National Organization for Women. As a same-gender-loving woman she struggled to live her life fully in a world not ready for her inclusive vision of freedom. ●

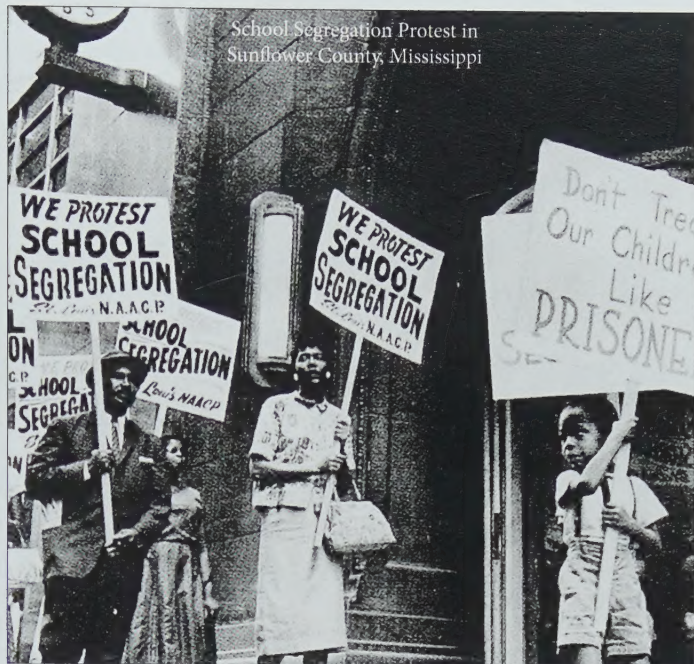




The Rev. Dr. Martin Luther King at the March on Washington, 1963



School Segregation Protest in Sunflower County, Mississippi



# AFRICAN AMERICAN HISTORY GROUP MEETS AT VTS

By Susan Stonesifer, member of the Steering Committee of the African American Episcopal History Project, Historical Society of the Episcopal Church

In mid-2013, the Steering Committee of the African American Episcopal Historical collection had its annual meeting at Virginia Theological Seminary. There were some regrettable absences. Dr. Eugene Lowe was unable to be with us and Dr. Mitzi Budde had just suffered the death of her father in the past week, so was, appropriately, with her family. In spite of this, it was a fruitful engagement.

There are three areas that I wish to share with you:

1. **ONGOING GOALS:** Thanks to the generosity of the Pritchard Endowment, Dr. Joseph Thompson, assistant to the Archivist for the AAEHC, has completed a third interview with Harold Lewis for his oral history. Dr. Thompson has also procured agreements with two other prominent Episcopalians for interviews later this year. Another goal achieved was that of large changes in the physical placement of the collection. In the past year walls have been moved and shelving added in order to provide safe placement of items in the collection.
2. **NEW INITIATIVES:** Everyone around the table rejoiced in the very generous check given to VTS by the Historical Society of the Episcopal Church to support visiting scholars. We had initial conversations about how to proceed with this project. The Rev. Dr. Gardiner Shattuck and I will be the AAEHC representatives on the task force to

develop guidelines for applications. My hope is that by this time next year we will be able to report on successful visits by researchers.

3. **TRENDING IMPROVEMENTS:** Linda Diemmo, VTS' new Director of Development, met with us, as well. An experienced fund raiser, she sparked our imaginations with several suggestions about grant writing and a special event to focus on the collection. She was very excited to hear about the collection and our committee's support. Ms Diemmo made arrangements to collaborate with Dr. Thompson on grant writing.

In reviewing last year's report I had had two lingering concerns: a lack of marketing for the collection and follow through by VTS for fund raising. In conversation with Christopher Pote, Archivist, we talked about a variety of ways to evangelize for the AAEHC. Some of the avenues included social media, the Living Church, and the HSEC and National Episcopal Historians and Archivists websites. And Ms. Diemmo reiterated VTS' commitment to support fund raising for the AAEHC and its promotion as a vital resource at the Bishop Payne Library.

Last, but not least, was the motion to renew the contact with VTS. A unanimous vote by the Steering Committee carried the day and champagne was on hand to celebrate the ongoing commitment and relationship. ●





Where it all began, The North Pennsylvania Railroad Station,  
Nativty's first Church School (May 11, 1862)

Railroad Station with fifty-two children in attendance. At that time Bethlehem was in the Diocese of Pennsylvania and in July 1862 the bishop, Alonzo Potter, sent his son Eliphalet as a missionary (later the first rector) to this new congregation.

While services were held beginning in July, the actual founding of Nativty as a parish church was November 8, 1862 with the establishment of a Vestry. With this establishment it is important to note that the Vestry and other founding members were interested in a church not solely for themselves but for the whole community as evidenced by the alacrity with which they established the Sunday School and as the records show the acceptance of many venues for their services - hotels, schools and even a grist-mill.

Immediately after the establishment of the parish the Vestry and congregation set about to build a church. A site was secured and Edward Potter, another son of the bishop and an outstanding church architect of his day, was employed for the design. (Later Potter would be the architect for Packer Chapel and the President's House at neighboring Lehigh University).

The cornerstone was laid in August of 1863 but with the country engaged in the Civil War building was slow, with the first service in the not fully completed church on Christmas 1864. The building

was consecrated April 19, 1865 as the Church of the Nativty.

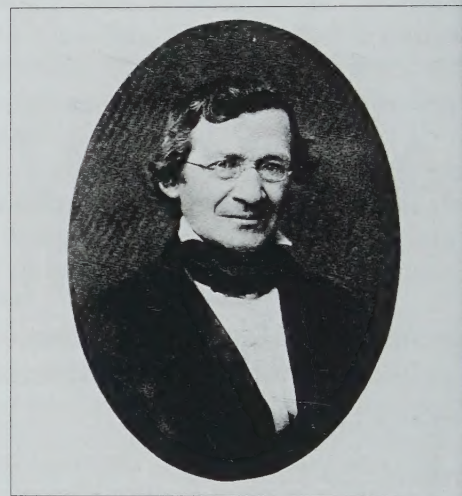
The day should have been one of absolute joy. The terrible war was over and the building completed and consecrated debt free. But it was also a day of sorrow with the nation in mourning over the assassination of President Lincoln, and later that day memorial services for the slain president were held in both Central Moravian Church and the newly consecrated Nativty.

The Episcopalians and Moravians share a history going back centuries. In the 1660's Jon Amos Comenius, the Moravian patriarch and bishop, wrote the history and practices of the Unitas Fratrum (Moravian predecessors), the "The Reformers before The Reformation". As they were persecuted, driven underground, and threatened with extinction he willed their care to the Church of England to keep this "hidden seed" alive. In 1749 by act of Parliament the Moravians were legally recognized as an ancient Protestant Episcopal Church in Great Britain. With this history the Episcopalians were warmly welcomed in Bethlehem; a relationship that continues even more closely today. In 1997 the two churches began discussing full communion, and our General Convention in 2009 gave approval, with the Moravians agreeing in 2010. On February 10, 2011 a ceremony marking full communion was held in Bethlehem's Central Mora-

vian Church, with Presiding Bishop Katharine Jefferts-Schori, presiding, and in February 2011 the first joint Eucharist was celebrated at Nativty.

Now, 150 years later, the Very Rev. Anthony Pompa, the Cathedral's Dean and Rector, introduced the celebration as "a yearlong pilgrimage toward the Sesquicentennial of this parish church which serves as the Cathedral for our Diocese".

To commemorate these 150 years, a Sesquicentennial Planning Committee, co-chaired by parishioners Victoria Aitchison and Sandra Kelley, developed a series of events beginning with a Festival Celebration on Easter Day April 6. That service included a special anthem commissioned for this Eucharist.



William H. Sayre Sr. - A founder of the Church in the Lehigh Valley, and The first Senior Warden of Nativty (November 8, 1862)

In addition to this service, other events throughout the year represented and celebrated the whole mission and ministry of Nativty: education, music, community, national outreach, and as the Cathedral of The Diocese of Bethlehem events reflecting that role. Nativty had become the diocesan Cathedral in 1900, after the Diocese of Bethlehem had been established.

To better understand and to share the story of Nativty's extensive ministry and mission in the church, the local community, diocese, and beyond the committee created a graphic time line and posted it in the Parish Hall. In addition, each week in the Sunday service bulletin a paragraph, prepared by the Parishes' History Committee, entitled "Did You Know", highlighted a particu-



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lar happening or event of the Cathedral's history.

As noted Episcopalians and Moravians share a long-standing historical relationship. While the church was being built Nativity's earliest parishioners worshipped at Central Moravian Church located across the Lehigh River on the north side of Bethlehem. On Sunday morning April 22 this was celebrated with a procession from the Cathedral to Central for a joint Love-feast service at 9:30. The Moravian Love-feast is a spirit filled non-sacramental meal set in the context of worship and music commemorating a special event or occasion. It is reminiscent of the Biblical agape' meal, and this day's Love-feast certainly exemplified that. The Cathedral members returned to worship at 10:30 followed by the annual meeting parish during which the Timeline was formally recognized.

A long-standing tradition for the Cathedral's young people is the Church Camp. This annual event was established in 1913 as a camp for the Boys Choir by the then Organist-Choir director T. Edgar (Pop) Shields. The camp was both a reward for serving and a preparation for the coming year. Later with the disbanding of the Boys Choir the camp is for all our Church School children. A high-

light of every summer, and no different during this celebration year, is the Camp Sunday service where this experience is shared with the congregation.

Sunday September 30 was a full day of celebration. In the morning a 5K benefit race was run for the Cathedral's outreach ministries, especially New Bethany, a ministry offering a number of services for the needy and homeless, and the Cathedral's Emergency Shelter Program that provides overnight accommodations for the homeless during winter months. That afternoon in the spacious and elegant Sayre mansion across the street from Nativity there was a program to commemorate Nativity's first services held in family homes. Norm Scarpulla, a direct Sayre descent, told the gathering something of the tradition of these evening prayer services and then led a prayer service from the very prayer book used by William Sayer, and in the very room these services were held. Following a Wine and Cheese reception in the mansion, that today serves the public as an inn, the day concluded with Evensong in the Cathedral with choirs from Episcopal congregations in Allentown, Easton, and Bethlehem participating.



Eliphalet N. Potter - son of Bishop Alonzo Potter and Nativity's first Rector (June 1, 1863)

The Celebration Year concluded on All Saints Weekend, November 2-4 exactly one hundred and fifty years since the first Vestry was formed and the Parish founded.

Continuing with the Cathedral's outstanding musical history and tradition Friday evening's Evensong featured

the Bach Choir of Bethlehem. The Bach Choir, this country's first and one that enjoys an international reputation, was founded in 1898 by Nativity's Organist and Choirmaster J. Fred Wolle. The Celebration's Banquet following the service included a reading of Bethlehem's mayor's proclamation recognizing the Sesquicentennial. The next evening Mozart's Requiem was performed by the Cathedral choir during the All Saint's Requiem.

In introducing the Festival Eucharist on All Saints Sunday, the concluding event for this year of celebration, Dean Pompa wrote "God has profoundly blessed the generations of faithful souls who have gathered in this sacred place. Tears of sorrow and tears of joy have been shed. Prayers of praise and penitence have been lifted up and children's hopes and spirits nurtured in a holy assembly. We now stand on the shoulders of those who have gone before and rightly raise our song of celebration! God has richly blessed us these 150 years."

In addition to the establishing a "church in this place" those of that earlier day are responsible for what this land south of the Lehigh has become once it was opened to development. In the field of medicine St. Luke's Hospital was established with the first School of Nursing in the country; Lehigh University with its internationally acclaimed School of Engineering; the industrial power Bethlehem Steel whose beams spanned the nation from the Empire State Building to the Golden Gate Bridge, and now whose buildings house a diversity of entertainment and commercial enterprises all stem from their vision and energy. Profoundly Blessed indeed are the generations of Nativity's parish family in the community that was once known as Bethlehem South.

*The author is deeply indebted to the Sesquicentennial Committee; Martha Capwell -Fox and Eve Campbell, parishioners; the Cathedral's History Committee; The Rev. Douglas Caldwell, Retired Pastor, The Central Moravian Church, Bethlehem for their help in preparing this article and the early parish history "One Hundred Years of Nativity" published by The Committee on the Centennial (1963). ●*



# NEHA Plans For Future

The Board of Trustees of the National Episcopal Historians and Archivists met in the fall to plan for the future of the organization. With members from across the United States, the meeting was held at the Evangelical Lutheran Church of America's headquarters near O'Hare Airport in Chicago, IL. The ELCA is in full communion with the Episcopal Church.

Along with the regular activities such as reports on past activities, the board heard plans for the NEHA Conference to be held in Salt Lake City, June 17-20, 2014 from conference coordinator Kurt Cook. The theme of "The Quiet Strength of the Episcopal Church: Our Forgotten Women" will be held in association with the Episcopal Women's History Project (EWHP). A full schedule is being planned and a call for papers has been made. Plans are also developing for the 2015 Conference to be held at Sewanee under the direction of President Bindy Snyder.

Work continues on determining the first ever Laurence D. Fish Parish History Award recipient. This award is for an author of an outstanding example of a parish history. Many books have been received and are in review. Vice-President Phillip Ayers was appointed to facilitate the determination of the award. A deadline for submissions of December 31, 2013 was established.

Progress continues toward a 50 Year History of NEHA, completing the work begun by former NEHA President Jerry Caroon with his article on the first 40 years published in *The Historiographer* in 2002.

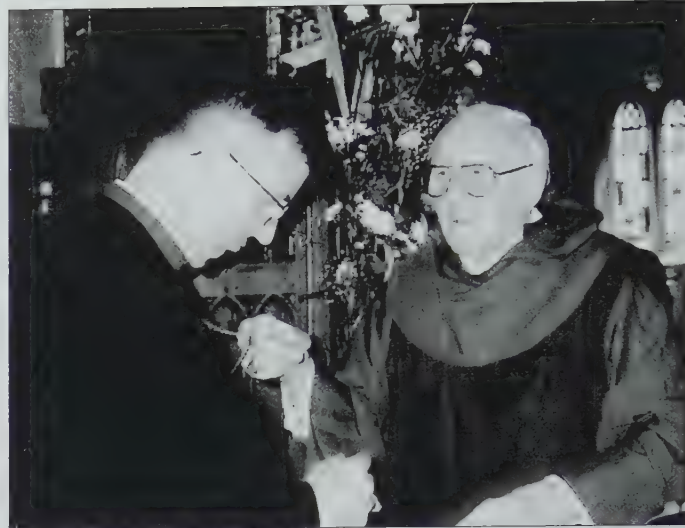
President Bindy Snyder was excited to announce Joe Thoma as the new Editor for *The Historiographer*. This newsletter, published jointly with the Historical Society of the Episcopal Church (HSEC), carries articles, announcements and resources of interest to NEHA and HSEC members.

A new initiative was adopted for the organizational structure of NEHA to include the development of working committees in a variety of areas composed of board members and interested NEHA members. The areas of focus defined in the proposal are Membership & Publicity, Publications, Workshops & Conferences, Awards & Development. Recognizing a need to encourage and increase membership, the Membership and Publicity Committee is the first committee to be developed and board member Matthew Payne was appointed chair by President Snyder.

As a special project, board member Susan Stonesifer was appointed to coordinate an effort to reach out to seminarians. Along with raising awareness of NEHA with seminarians, scholarship funds will be made available to attend conferences with priority given to those with presentations.

For additional information about NEHA and its activities, please visit [episcopalhistorians.org](http://episcopalhistorians.org).

The National Episcopal Historians and Archivists is a network of over 200 members from across the Episcopal Church whose purpose is to encourage every diocese, congregation, and organization in the Episcopal Church to collect, preserve, and organize its records and to share its history. ●



Bishop John Charles Vockler, right and Bishop Mark Haverand, of the Anglican Catholic Church, in 2001

## HELP WANTED!

*From the Episcopal Church Press Service Archives, 1962*

Recently our mail basket received a long want ad from Bishop John Vockler of Polynesia. The highlights follow! An old, large, world-wide organization has a large number of unusual lifetime positions for men and women of talent and vision. These positions are generally with branches located in those parts of the world suffering from illiteracy, hunger, military coups, over-population, sub-standard housing, devil-worship, bloodshed and ignorance. Qualifications include abilities to mix with people, mix concrete, wade rivers, love one's neighbor, deliver babies, take meetings, digest questionable dishes, patch tires and human weakness and burn plenty of midnight oil. The salaries are guaranteed never to exceed one-third of those paid by normal governments or industry, and unlimited overtime is always available for no extra remuneration. There are, however, rewards almost never found in positions outside this organization: large draughts of the milk of human kindness, humble peeps into men's souls, glimpses of God's purpose and visions of the earthly paradise to come.

We would warn all persons allergic to ants, babies, beggars, cockroaches, curried crab, duplicators, humidity, itches, jungles, minority groups, mud, poverty, sweat, twisting and unmarried mothers to think twice. Bigots, egotists, the unforgiving and those suffering from racial prejudice need not apply. Also, those without a God-given sense of humor have little chance of success. If you want to apply, retire to some quiet spot daily for at least a month, telling God that you are available and asking his advice. When this is received, approach your parish priest, Bishop, the Overseas Department or the Bishop of the Diocese in which God has decided that you shall serve. The final closing date for applications is variously considered to be somewhere between the 1st of June, 1980 and the 31st of December 2856. All applications will be considered immediately. Hurry! This is a once in a lifetime opportunity. ●



# Carmichael Appointed in Eastern Oregon



**M**att Carmichael, newly-hired archivist/ historiographer for the Diocese of Eastern Oregon, is finding himself in a positive welter of boxes, papers, records and photos these days.

But in a good way. His task is restoring order and preserving history, and he's dealing with decade upon decade of accumulated documents that date back to the early days of the Missionary District of Eastern Oregon as well as Ascension School.

When Carmichael, who has a master's degree in Library and Information Science, assessed the state of the diocesan archives this September, he found a quantity of material he categorized as historically valuable, the majority in good condition, as well as a fine collection of photographs documenting the history of the diocese, especially Ascension School.

Carmichael's first focus involved heavy lifting: combining items stored in several locations. His wife, the Rev. Anna Carmichael, rector of St. Mark's, Hood River, appealed to her parish for boxes so they could transport a car and a van full of loaded boxes from Cove to the former diocesan office in The Dalles, where he will be working.

Besides organizing the archives, he says it will be possible to expand the diocese's online presence by digitizing items, including photos.

He already has set up an archives website, <http://edeoarchivesandhistory.weebly.com/> posting historic photos and a transcript of the first oral history he's done, with the Rev. Dcn. Robert Carsner. Now designated Historiographer Emeritus, Carsner is a rich source of diocesan history; at Diocesan Convention, Bishop Nedi River designated him EDEO's "keeper of the lore." ●

## Round Table Celebrates NY Archives Week

**N**ew York, N.Y. - The Archivists Round Table of Metropolitan New York, Inc. (A.R.T.), along with hundreds of organizations in the archives community across New York State, celebrated New York Archives Week October 6-12, 2013, coordinating commemorative activities throughout the New York metropolitan area. New York Archives Week is an annual celebration aimed at informing the general public of the diverse array of archive materials available and accessible in the New York metropolitan area that celebrate the importance of historical records and artifacts, including those that illuminate centuries of New York City history and culture.

The celebration includes open houses, lectures, workshops and behind-the-scenes tours, all free and open to the public.

"Archivists Round Table of Metropolitan New York, Inc. is excited about the broad scope of archives giving access to the public in celebration of the 25th Anniversary of New York Archives Week. The events will be educational and fun for students, history buffs, teachers, families and the general public." Said Pamela Cruz, President of Archivists Round Table of Metropolitan New York, Inc. (A.R.T.) Among those participating in the New York Archives Week are historical societies, museums, universities, libraries, cultural organizations, and corporations. Highlights include: tours of the archives at the Metropolitan Museum of Art, the Girl Scouts of USA National Historic Preservation Center; open house at Brooklyn Public Library's Brooklyn Collection and the

open house and launch of "Civil Rights at Queens College: 50 Years Forward" Exhibit; open house at The Schomburg Center for Research in Black Culture; tour and program, "Preservation at Home" at the Center for Jewish History; a preservation workshop on family scrapbooks at Oyster Bay Historical Society; and exhibit at New York Library for the Performing Arts. A complete list of New York Archives Week events and schedules can be found on the Archivists Round Table of Metropolitan New York, Inc. (A.R.T.) website: [www.nycarchivists.org](http://www.nycarchivists.org). Please note that preregistration for some events is required.

### ABOUT A.R.T.

Founded in 1979, the Archivists Round Table of Metropolitan New York, Inc. (A.R.T.) is a volunteer-led not-for-profit organization representing a diverse group of more than 700 archivists, librarians, records managers and those who support archival efforts in the New York metropolitan area. It is one of the largest local organizations of its kind in the United States with members representing approximately 375 repositories. [www.nycarchivists.org](http://www.nycarchivists.org). The Archivists Round Table of Metropolitan New York, Inc. (A.R.T.) thanks MetLife for being a major sponsor of New York Archives Week. A.R.T. also thanks the Lucius N. Littauer Foundation for their generous support of New York Archives Week.

Contact Wanett Clyde, Communications Director Archivists Round Table of Metropolitan New York, Inc. [communications@nycarchivists.org](mailto:communications@nycarchivists.org). ●



# Coming Home—the History of Holy Trinity Episcopal Church

By Donna Bott, Member, Holy Trinity



Today's Holy Trinity Church

**C**oming Home—the History of Holy Trinity Episcopal Church, Fruitland Park, FL, by Ivan Ford, has just been released. In his 219 page volume, Ford, a seasonal member of the parish, skillfully weaves the captivating story of one of the many churches established in Florida prior to the turn of the last century whose faithful, with grit, determination, and ardent prayer, managed to survive—in grand times and hard times such as catastrophic freezes, the Great Depression, and the ever-changing local demographics over the last 127 years.

Late in 1881 an Englishman, the 22-year-old son of a vicar and of noble stock, Granville Chetwynd-Stapylton, emigrated to the forested frontier of then Sumter County in Central Florida to grow oranges and to reap the financial rewards from growing them. To that end Stapylton established a learning center of sorts, Stapylton and Company near Fruitland Park, where he built a boarding house, a large stable and a dining hall with an attached kitchen. Then he recruited young, well-educated, bache-

*"Ivan Ford, throughout 'Coming Home', clearly acknowledges that Holy Trinity's real blessing consists of all its people, the living and the dead, who have called Holy Trinity their spiritual home."*

lors from Great Britain and its colonies to come, learn and and grow citrus on company land—all at their expense. "Graduates" as well as other British folks who came to the area settled on both sides of the Florida Southern Railway tracks in an area later described as ten miles by three miles or roughly from Lady Lake south to Leesburg. The railway's Orange Belt Route tracks paralleled what is now the west side of present US Route 441/27 in northwestern Lake County.

Interest in the settlement was slow but by the end of 1885 about 70 men, women and children had settled in the English colony that by then was called Chetwynd. Most were Anglicans. And they rode horses—for transportation and for Sunday afternoon racing. While local lore claims that debaucheries observed at the races by a visiting English priest provided an obvious need for a church, that story is probably untrue.

Wrote colonist Thomas Vincent, vestry secretary in 1886, "The want of an Episcopal Church and a clergyman in the English Colony known as Chetwynd, Lake County, Florida, has been for some time felt, and a movement has been made to obtain subscriptions to erect a Church in the colony. The only available services are those few held by the Rev. Dr. [John B. C.] Beaubien at Leesburg and Gardenia [Fruitland Park]. These meetings being considered as of too irregular a type to meet our needs, a general meeting of the colony has been called for July 3, 1886, to assemble at a general place, Stapylton & Company's dining hall to discuss what steps shall be taken to provide the neighborhood with a church and a rector."

As a result of this meeting permission was sought and ultimately granted by the Diocese of Florida to establish a mission. The first service of the Holy Trinity Mission, Chetwynd, was conducted December 19, 1886 by The Rev. John Campbell Wheatley Tasker of Lon-





Holy Trinity Church 1889

*"Ford, a seasonal member of the parish, skillfully weaves the captivating story of one of the many churches established in Florida prior to the turn of the last century."*

for \$20.00 March 24, 1887. Until the church was built services were held in an old barn on John Vickers Smith's land on nearby Lake Geneva. Tasker stayed only a few months. The new mission was then served by supply missionary priests from Florida as well as other nearby states. Finally the Rev. Joseph Julian of Ohio arrived to serve missions in the area including the St. James Mission in Leesburg where he and his wife Sarah resided. Julian conducted Holy Trinity's first service in the new Carpenter Gothic church with a bell tower, sans a bell, December 2, 1888; it was consecrated the following July. For nearly 87 years Holy Trinity would be served by the rector of St. James—Julian being the first. As for the bell tower, a haven for bats and a target for lightening strikes, it was removed in 1925 and never replaced.

Because the local colonists lacked financial resources, all but about \$800.00 of the total cost of \$2,500.00, was raised through the efforts of Stapylton's father, the Rev. William Chetwynd-Stapylton, who helped organize a bazaar at his parish near London, England, to benefit the new mission.

Coincidental with the church's consecration in 1889, a white wooden lych gate, said to be one of the oldest, if not the oldest lych gate in the United States, was built. Originally designed for either the coffin or the pallbearers to rest on its benches before processing into the church it is now used for the deceased's

family to rest for prayers with the clergy before entering the church for the Burial Office. Emily Tatham, a life-long English Quaker who regularly attended the Episcopal church, donated the funds.

In October 1894 the colony's first priest, John Tasker, donated a little over 11 acres adjacent to the church acre. Some of this land was designated for the Chetwynd Cemetery—now called Holy Trinity Cemetery. In the late 1960s a small Sunday School building was constructed followed by two additions, including a large parish hall, in the 1970s. Two decades later an education building, now the home of Holy Trinity Episcopal School, was built. Between 1960 and the mid 1980s an orange grove that provided additional income for the church, occupied some of the remaining acreage until a devastating freeze ended



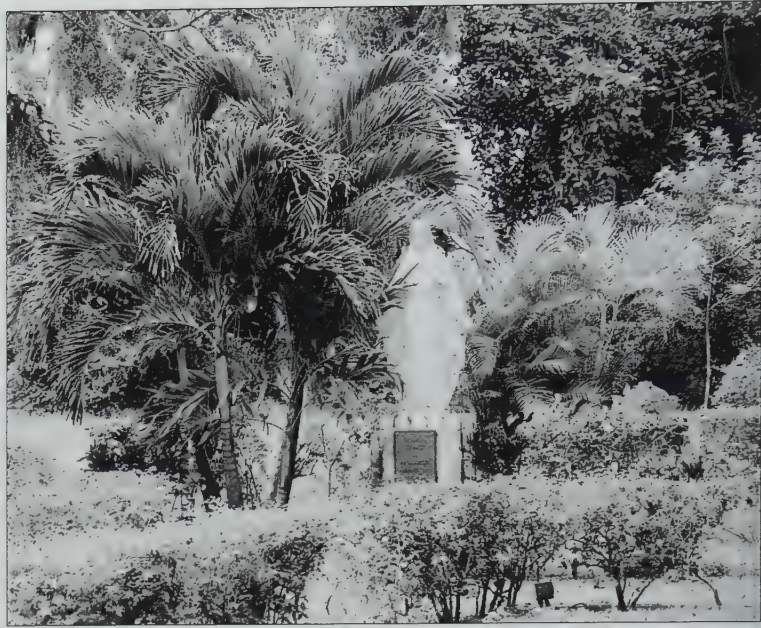
Lynch Gate

citrus production at Holy Trinity as well as most of Lake County.

Although blessed with a beautiful historic church in a rural-like setting, Ivan Ford, throughout *Coming Home*, clearly acknowledges that Holy Trinity's real blessing consists of all its people, the living and the dead, who have called Holy Trinity their spiritual home and have given of themselves for its life and ministry. They are remembered as those who have faithfully gathered to step out of themselves to find hope, meaning, and solidarity in this place where life's transitions, the beginnings and endings, are celebrated.

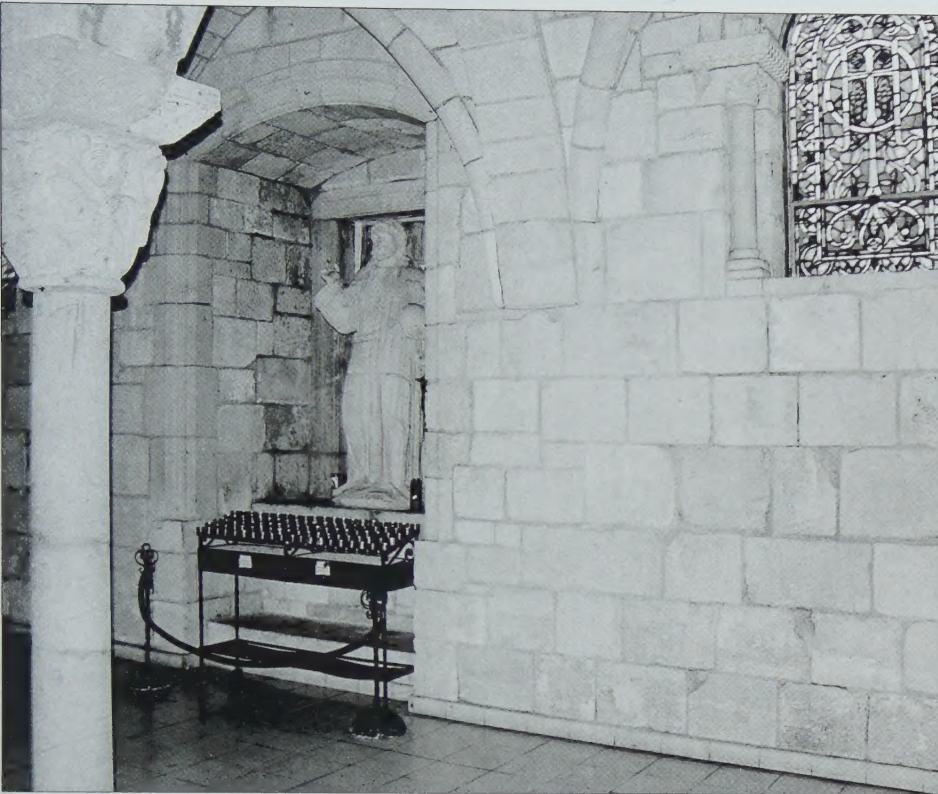
*Coming Home* can be purchased at [amazon.com](http://amazon.com). ●





*“Magnificent  
cloisters, the  
pre-Gothic  
architecture,  
the luxuriant  
gardens graced  
with pleasing  
statuary.”*





The buildings were disassembled, numbered stone by stone, given a protective covering of hay, packed in approximately 11,000 wooden crates, and shipped to the United States. The U. S. Department of Agriculture quarantined them on arrival. It was reported that Segovia was in the throes of an epidemic of hoof and mouth disease, and the hay was probably contaminated. So the crates were opened, the hay was burned and the shipment stored in a Brooklyn, N. Y. warehouse where it spent the next 25 years. Hearst had encountered financial problems and sold his purchase at auction. Two Miami entrepreneurs bid for it, planning to turn it into a tourist attraction. Unfortunately, when the stones had been reassembled they were not replaced in the proper order and it took over a year and nearly a million and a half dollars to rebuild it at its present site in North Miami.

An amazing story! Miami, Florida's southern metropolis, home to an ancient Spanish Monastery. The last place you might expect to find a serene, secluded, spiritual retreat under the aegis of an Episcopal church, that of St. Bernard de Clairvaux.

The monastery's history dates as far back as the early 12th century, when



it was built by a group of Cistercian monks in Segovia and was their home for 700 years. It was named for Bernard, their abbot who, despite his involvement in the crusades, papal politics, the social and theological issues of his times, had no higher ambition than to be an abbot, the father of his monks, and to live a life of prayer, quiet, holiness, and spiritual contemplation.

Starting out as a mission, the Church of St. Bernard de Clairvaux

honors this saint whose love for God was paramount in his life and who strove to inspire others to lead a holy life devoted to God and the Scriptures. In 1964 the church property was purchased by Bishop Henry Irving Louttit for the Diocese of South Florida. Later, after division of the diocese into Central, Southeast, and Southwest, financial difficulties forced its sale to the consternation of St. Bernard's parish. Happily, a multimillionaire benefactor of Episcopal churches, Col. Robert Pentland, Jr., purchased it and donated it to the church.

Today, the Ancient Spanish Monastery and the church actually are North Miami Beach tourist attractions. Visitors are drawn to the magnificent cloisters, the pre-Gothic architecture, the luxuriant gardens graced with pleasing statuary. Drawn to its ancient altars and amenities, couples vie for time and place at St. Bernard de Clairvaux for their weddings and receptions, while the public simply enjoys the opportunity to experience a little bit of heaven bequeathed us from a remote and unfamiliar time.

The Ancient Spanish Monastery is located at N. E. 167th Street and W. Dixie Highway, west of Biscayne Boulevard in North Miami Beach. It is open all through the week and there is an admission fee. It is advisable to call before visiting 305-945-1461. ●





# On to Glory:

## ROBERT CARSNER

**T**he Rev. Deacon Robert Carsner, EDEO's historiographer emeritus, Ascension School Camp & Conference Center's much-loved "Coffee Bob" and the descendant of an Episcopalian family with deep roots in eastern Oregon, died Jan. 6 of cancer. He was 73.

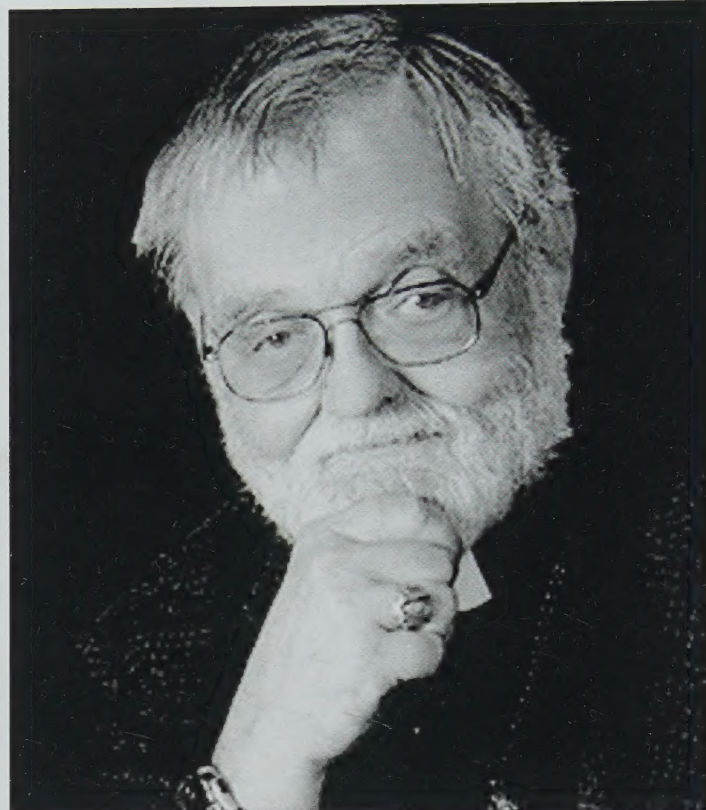
"If you mystically factor in our forebears, all homesteading that shallow land surrounding Antelope, Oregon 150 years ago, I have known Robert Carsner a long, long time--and I am the better for it," said the Rt. Rev. Rustin Kimsey, fifth bishop of Eastern Oregon, who ordained Carsner to the diaconate in 1989.

Kimsey said he and Carsner, loved their common roots "which included being born and baptized into the Episcopal Church and we loved the stories we carried about our kin-folk...many of which were true. Both of us were formed into our faith by the influence of parish life and our beloved Ascension School in Cove."

Carsner, a speech pathologist, worked for many years with disabled adults and children.

He had high church leanings in a decidedly low church diocese, but the Rt. Rev. Nedi Rivera, bishop provisional of the Diocese of Eastern Oregon, promised his Feb. 7 celebration of life would rise to Carsner's expectations. The service was held at St. Paul's, The Dalles, where he was a longtime member.

Carsner also loved pipe organs, and organized the now semi-annual organ crawl in The Dalles, which offered a series of concerts at the five churches in The Dalles which have pipe

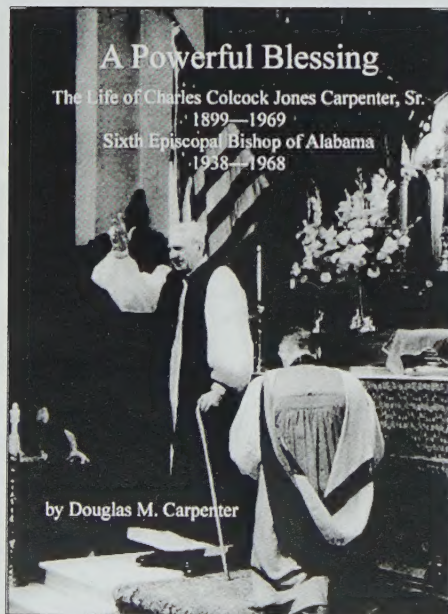


organs, ending with a concert and reception at St. Paul's, which featured many trays of his home-made baklava.

Until his health failed in 2013, he spent weeks during the summer at the diocese's Ascension Camp sessions. Missing him, children sang Green Grow the Rushes O, one of Carsner's favorite songs, and posted a video on YouTube where he would be able to watch it. ●

## Book Review: "A POWERFUL BLESSING"

Reviewed by Marianne M. Weber



**W**hen I was a child growing up in Andalusia, Alabama, I attended St. Mary's Episcopal Church, built by a small group of dedicated Episcopalians who picked up saws and hammers to get the job done. I often imagined what God looked like. He would be a large, white-haired, deep voiced, friendly man in flowing robes. He would carry a staff, perhaps even wear a tall hat. And when Bishop C.C.J. Carpenter, Jr. entered the front door at St. Mary's with the organ playing, choir singing, robes flapping, surely this huge figure was God. He was here--in our church! We sang "Just As I Am" before Bishop Carpenter wrapped his huge hands around

the head of a confirmand, bestowed a powerful blessing, and beseeched that they increase in the Holy Spirit "moh-er and moh-er." Then he offered each person kneeling at the communion table a crust of bread and sip of wine from a silver chalice at least 100 years old. Yes, this is what God looked like as he shepherded his flock from the hills of Huntsville to the shores of Mobile Bay.

A biography of the esteemed bishop, "A Powerful Blessing: The Life of Charles Colcock Jones Carpenter, Sr. 1899 - 1969, Sixth Episcopal Bishop of Alabama 1938 - 1968" written by his son, Reverend Douglas M. Carpenter, tells the whole story of this larger-than-life man who

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# On to Glory:

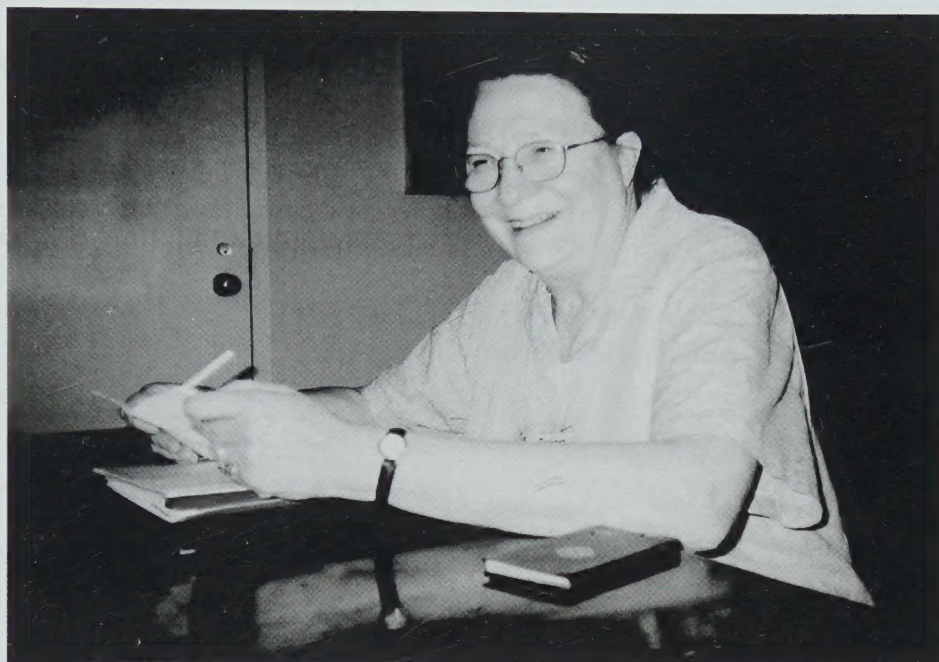
## BARBARA WOLF BRANDON SCHNORRENBURG

In a short biographical sketch, Barbara Wolfe Brandon Schnorrenberg wrote, "I had always loved history, ....No other subject or profession has ever attracted me; reading, studying, research, teaching, writing about history have been a fulfilling life's work." That life's work ended the evening of October 10, 2013, in Alexandria, Virginia, when she entered eternal rest at the age of 82.

Barbara received her B.A. from Wellesley College in 1951, an M.A. from the University of North Carolina at Chapel Hill in 1951, and a Ph.D. from Duke University in 1958, all in history and focused on her initial love: eighteenth century political history. During this period, she also taught at Rosemary Hall, Greenwich, CT; Woman's College of the University of North Carolina, Greensboro; and the University of North Carolina, Chapel Hill.

In 1976, her husband, John, an art historian, accepted the position of chair of the Art Department at the University of Alabama at Birmingham, and Barbara commenced a new chapter of her historical career as an independent scholar focused on the relatively newly developing area of women's history. During the next decade of her life's-work, she taught as an adjunct at a number of Birmingham area colleges and universities and published a number of articles on eighteenth century British women in journals such as *Albion*, *Eighteenth Century Life*, *Studies in Eighteenth-Century Culture*, and *Women's Studies*.

In the mid-1980s, however, Barbara developed a new interest which led her to new roles with the three historical organizations of the Episcopal Church: history of women in the Episcopal Church. In many ways this was a natural development for Barbara, an active Episcopalian. While continuing to research and write on eighteenth century British women, Barbara produced articles on Episcopal women, such as, "Set Apart: Alabama Deaconesses, 1864-1915," *Angli-*



*glican and Episcopal History* (1994) and "Our Oldest and Best Organization: The Alabama Women's Auxiliary, 1920-1940," in *Deeper Joy: Lay Women and Vocation in the 20th Century Episcopal Church* (2005). Her Episcopal history publications were not limited to women however, demonstrating her Episcopal historical range in such works as "The Best School for Blacks in the State': St. Mark's Academic and Industrial School, Birmingham, Alabama, 1892-1940," *Anglican and Episcopal History* (2002) recipient of the 2003 Nelson Burr Prize of the Historical Society of the Episcopal Church (HSEC), *Grace to Worship, Grace to Serve, Grace to Grow: Grace Episcopal Church, Woodlawn, 1889-2002*, (2002), and *Caught Up in Faith: A History of St Aidan's Parish*, (2008).

Barbara Schnorrenberg's contributions to the Episcopal historical community, however, went far beyond scholarly research, writing, and lectures to active service. She served on the boards of both the HSEC and of the Episcopal Women's History Project (EWHP), leading the latter organization as its president 1998-2002. Her EWHP presidency achieved greater financial stabil-

ity for the organization, an increased in support of research through expansion of the EWHP Grants and Awards program, and concerted effort to establish closer working relations between HSEC, EWHP, and National Episcopal Historians and Archivists (NEHA). Finally, in 2004, she chaired, "Anglicans and Lutherans: The New World Experience of Two Old World Tradition," the tri-history conference with the Evangelical Lutheran Church in America.

When Barbara's husband, John, retired in 2002, they moved to Alexandria, Virginia, largely to be closer to their two adult children, David, of Chevy Chase, Maryland, and Katherine, of Columbia, MD, and four grandchildren, all of whom survive her. In his funeral homily for Barbara at St. Aidan's, Alexandria, October 17, her rector, the Rev. John Baker characterized Barbara as a lover of tradition in the Church, who was not a traditionalist. The same can be said of her life's work as an historian who moved from the traditional scholarly big-picture areas of political, diplomatic, military and male intellectual history, to that of women, African Americans, and the laity of the Episcopal Church. ●



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towered 6-foot, 4-inches tall. Indeed a man, though at times was called upon by his disparate flock to accomplish super human tasks that only could have been done with the mighty hand of God leading the earthly shepherd. Reverend Carpenter, an accomplished story teller, narrates a tale that flows like a good novel. Recurring themes in the book are joyous service, humility and love of God and humanity.

Originally from Georgia, the Rev. Charles Carpenter and family moved to Alabama in 1936 when Rev. Carpenter became Rector of the Church of the Advent. They arrived in Birmingham, a polluted industrial city booming with iron and steel, and ripe for the social change that would soon put Bishop Carpenter on the Ku Klux Klan's hit list. Carpenter was consecrated Bishop of Alabama in 1938 and would serve the next thirty years dealing with some of the most contentious issues of the day, including World War II, and race relations and civil rights. He was heavily involved in building Camp McDowell, establishing Bishop's Dollars or "Chuck's Bucks" to supplement the budget, raising funds to establish Episcopal chapels and student centers on university campuses, and serving as Chancellor of the University of the South. He was a husband, father of four, and pastor to large congregations and struggling missions. Even in the midst of dark days at the height of the

civil rights unrest in Birmingham in 1963, Bishop Carpenter, and several other ministers, played the role of peacemakers—to no avail. Their letter to Dr. Martin Luther King pleading for non-violence and asking that the courts settle differences, prompted Dr. King's famous Letter from the Birmingham Jail. The bishop's role brought to the forefront the national Episcopal Church's important role in integration.

Rev. Douglas Carpenter researched thousands of family letters and documents at the Alabama Archives for the book. Read it to learn about one of Alabama's great religious leaders; read it for a historical account of the turbulent times in Alabama and in the nation; read it to understand and appreciate a life well lived by a good and faithful servant.

"A Powerful Blessing: The Life of Charles Colcock Jones Carpenter, Sr. 1899-1969, Sixth Episcopal Bishop of Alabama 1938-1968" by Douglas M. Carpenter. Copies may be ordered from The Episcopal Book Store, Birmingham, AL [www.episcopobooks.com](http://www.episcopobooks.com) or from the author at [Carpenter.doug7436@att.net](mailto:Carpenter.doug7436@att.net). The cost is \$25.

*Author note: Marianne Moates Weber is the author of Truman Capote's Southern Years (UA Press) and a drama about the life and martyrdom of Jonathan Myrick Daniels, Episcopal Martyr. She may be reached at [marianne214@hotmail.com](mailto:marianne214@hotmail.com).* ●